

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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THE NEXT MOVE.

The city is full of rumors respecting the action of the court, the law officer appointed by the court and the grand jury. The violation of law in the selection of a grand jury, the pains which were taken to exclude men from that jury who did not suit the prosecuting attorney and the Judge, followed by the charge of the latter as a son-of-a-bitch have prepared men's minds for proceedings of a vindictive character on the part of officials. There are other reasons, also, which the public have for entertaining these thoughts. Boasts have been freely made that a noted desperado, recently arrested on the charge of murder, was ready to divulge his crimes and to implicate prominent citizens as his accomplices. This man has been seen walking and conversing cheek by jowl, as though with boon companions, with officials who, we have reason to believe, are pledged to do all in their power to destroy the leading citizens of this community, and this, too, when the published statements of the members of the "ring" describe him as a self-confessed murderer. When such a man is seen in such company it excites suspicion, especially when it is known that he has been before the grand jury. The people suspect that he is a suborned witness. Are they not war-

ranted in entertaining this suspicion? By his own reported confession, his life is forfeit to the law; and who knows that the greatest earthly inducement that can be presented to a man of his stripe may not be offered to him, if his testimony be only the kind that is desired? Besides it is said that for two weeks previous to the meeting of the grand jury he boasted of what he intended to do. Rumors on the street state that he has given testimony upon which indictments have been issued against prominent citizens. They are so often repeated that we are almost inclined to think there is some foundation for them. If so, this becomes a grave matter. The lives and liberties of gentlemen who enjoy the entire confidence of the community are to be imperilled by the testimony of a desperado who stands self-convicted of the repeated commission of the highest crime known to the laws.

The slanderous assertions which have been published by the members of the "ring" respecting this man's testimony are all the accused and the people of the country will bear. They have endured so many of these accusations and outlived them, that they treat them with the silent contempt which they deserve, considering it

too great a condescension even to deny them. But when they are listened to and entertained by a grand jury, they assume a different shape. When indictments are issued upon them, they become official and tangible, and can be met without sacrifice of dignity. The "ring" will find that the citizens of Utah have no disposition to shirk the investigation of the worst and blackest charges which have been circulated against them, even before the highest or most public tribunal in the land. Rather than shrink from such an investigation, they would welcome it as a desirable opportunity of vindicating themselves in the eyes of the world, and making public their true characters.

If the rumors to which we allude be

true, and this desperado has given testimony before the grand jury against men of worth in this community, we demand in the name of the people, whose sentiments we know we utter, that he must not be allowed to escape. Let it not be said when he is wanted that he ran away, or suddenly disappeared and is not, therefore, forthcoming. He is now in the custody of the officers of the court; they can keep him safely, and let them look to it that he shall be forthcoming to repeat in public court the testimony which he gave to the grand jury, that the world may know the nature of the evidence and the character of the witness upon which charges are made against the leading citizens of Utah.—*Deseret News*, Sept. 28, 1871.

UTAH AND THE DECLARATION OF INDEPENDENCE.

How about all this?

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain *inalienable rights*; that among them are life, liberty, and the pursuit of happiness; that to *secure these rights*, governments are instituted among men, *deriving their just powers from the consent of the governed*; that, whenever any form of government *becomes destructive of these ends*, it is the *right of the people to alter or abolish it*, and to *institute new government*, laying its foundation on such principles and organizing its powers in such form, as to *them shall seem most likely to effect their safety and happiness*." "All experience hath shown that mankind are more disposed to suffer, *while evils are sufferable*, than to right themselves by abolishing the forms to which they are accustomed. But when a *long train of abuses and usurpations, pursuing invariably the same object*, evinces a design to *reduce them under absolute despotism*, it is *their right, it is their duty, to throw off such government*, and to *provide new guards for their future security*."

We should like to think that some governors, judges, and other persons invested with authority, were accustomed to "read, mark, learn, and in-

wardly digest" the text book of American government. But, judging from their actions, one could easily be led to entertain reasonable doubts whether they ever read it in the course of their lives, so utterly do they appear to ignore not only its principles, but its express and fundamental provisions.

In the light of recent official occurrences, how can the citizens of Utah be considered "created equal," how "endowed with certain inalienable rights?" How can it be considered that government was instituted to "secure these rights?" What a mockery to say that the government, as carried out here, "derives its just powers from the consent of the governed!" While experience abundantly shows that the people of this community are "more disposed to suffer, while evils are sufferable," we shall say nothing at present concerning their right, their duty, "to right themselves," and "provide new guards for their future security," further than to suggest that if governors, judges, marshals, juries, and all other officials, and even the people generally, ignore and forget that right, that duty, the people of this Territory will endeavor to remember and respect it, for they propose to uphold the Constitution, let others do as they will—it is a good

text and ought to be well stuck to. We will also hint that the provocative "long train of abuses and usurpations, pursuing invariably the same object," and "evincing a design to reduce them under absolute despotism," already exists, and when circumstances are thought to be favorable, invariably betrays the persistent design to push things to extremities. The cloven foot and saucer eyes are there—to mistake them is impossible.

"He has refused his assent to laws the most wholesome and necessary to the public good."

In Utah they have entirely overriden the local laws where not favorable to their ring purposes.

"He has endeavored to prevent the population of these States—for that purpose obstructing the laws for naturalization of foreigners."

In Utah they have endeavored to prevent the population of the Territory—for that purpose obstructing the laws for naturalization of foreigners, and even refusing naturalization on matters of religious belief alone.

"He has obstructed the administration of justice, by refusing his assent to laws."

In Utah they have obstructed the administration of justice by refusing to let local laws become operative, as well as by ignoring the local courts and officials.

"He has sent hither swarms of officers to harass our people and eat out our substance."

That is precisely the character of certain officials who come here—they try all they can to harass the people, and gracious! don't their palms itch to get into the local treasuries? But we never knew that they were sent here for that purpose. It always seems that they are acting "on their own hook" in those matters. However, when officials and parasites manifest a desire to eat out the substance of the people, common sense and self-defence would dictate that the eaters find as dry picking as possible.

"He has kept among us, in times of peace, standing armies, without the consent of our legislatures."

Are the Territorial legislatures ever consulted in this matter? Neverthe-

less soldiers are "perfect gentlemen" beside certain civil officials whom we could name.

"He has combined with others to subject us to jurisdiction foreign to our Constitution, and unacknowledged by our laws—giving his assent to their acts of pretended legislation."

In Utah the ring (and we should like to believe that the judiciary and executive are not tools of the ring) has endeavored to subject our citizens to jurisdiction utterly unknown to the Constitution and unrecognized by the laws. As to pretended legislation, what about all that wiggling, "having the force of legislation," to get into the Territorial treasury?

"For imposing taxes on us without our consent."

This is done on the Territories all the time. They have no voice whatever in Federal taxation, and, moreover, imported officials are dreadfully anxious to get at the Territorial taxes. "Keep my hands from picking and stealing," says the catechism.

"For abolishing the free system of English laws," and "establishing an arbitrary government."

In effect this is what the ring labors hard to do in Utah all the time.

"For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our government."

All this, in one way or another, the ring "moves heaven and earth" to accomplish in Utah.

"For suspending our own legislatures, and declaring themselves invested with power to legislate for us."

This the ring does so far as it is able—when it suits its purpose it declares the acts of the legislature null and void, and endeavors to assume to itself as much legislative power as possible.

"Nor have we been wanting in attentions to our British brethren. We have warned them, from time to time, of attempts, by their legislature, to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common

kindred, to disavow these usurpations, which would inevitably interrupt our connexions and correspondence. They, too, have been deaf to the voice of justice and of consanguinity."

In Utah every attention is paid to Federal officials so long as they conduct themselves as gentlemen, and very often much longer. They have been warned, stereotypedly, of the unwarrantable jurisdiction which some of them attempt to extend over the people, their justice and magnanimity, such of them as have any, have been appealed to reiteratedly, but usually in vain. Ties of consanguinity or

country are equally unimpressible. They are deaf to the voice of justice. It is only when they think their cause is a losing one that they desist from their unscrupulous efforts, and then only to await a favorable opportunity for renewal. The usurpations are never disavowed by the ring.

Much more might be said in this connection, but perhaps this chapter is sufficient for to-day. It is a mirror wherein several high and mighty individuals may see their own unhand-some lineaments faithfully reflected.—*Deseret News.*

MINUTES OF A CONFERENCE

HELD IN McDONALD'S MUSIC HALL, HOXTON, LONDON, SUNDAY, OCT. 8, 1871.

10.30 a.m.

Elders from Utah present—David Brinton, Pres. of the London, David John, Pres. of the Glamorgan, Geo. P. Ward, Pres. of the Manchester, Thomas Dobson, Pres. of the Liverpool, James A. Leishman, Pres. of the Durham and Newcastle, B. W. Driggs, Pres. of the Birmingham, and Caleb W. Haws, Pres. of the Sheffield Conferences; Ralph Harrison, Travelling Elder in London Conference, and Geo. W. Thatcher, N. Groesbeck and B. W. Carrington.

Elder Geo. P. Ward spoke upon the principle of exclusive salvation. He said that there was now greater latitude in the faiths of the various sects than there had been in former times. They admitted the possibility of those who differed from them being right as well as themselves. But it was not so in the Gospel of Christ; neither the Savior nor his Apostles taught a little truth and a little error. They taught the truth exclusively, and one Apostle went so far as to say, though we or an angel from heaven preach any other Gospel than the one we have preached, let him be accursed. Nevertheless, men had preached other Gospels, and had driven God's servants from the earth; but the restoration of the true Gospel had been foretold by John the Revelator on the Isle of Patmos, who foretold that an angel would bring it,

and the Latter-day Saints now testified that that angel had come and brought back the everlasting Gospel with all the gifts, blessings and privileges that pertained to it in ancient times.

Elder Thomas Dobson expressed himself glad to revisit his native land to bear testimony to the truth of "Mormonism." He knew of its truth for himself, as the Apostles of old did, and the promises made to them were also made to us. He counseled all to strive to gather to Zion, but said they would find many things on the journey that would try them, but it was far easier now than when he emigrated, for he had to pull a hand-cart; nevertheless God would bless his Saints under all circumstances if they only lived for it.

Elder Caleb W. Haws said in regard to gathering, those who went with the resolve to serve God notwithstanding the trials they would have to pass through, would soon become satisfied, whereas they who went expecting to find everything perfect and nothing for them to do, would be very apt to get disappointed. All had their weaknesses, and it was the business of every one to endeavor to overcome those weaknesses as fast as they were made plain to them.

Elder David John gave a short account of the rise of the Church and of

the restoration of the Priesthood, with all its keys and powers, through the administration of holy angels. He spoke of the glorious effects of obedience to the Gospel, compared its results with those of man-made creeds, and bore testimony to the purity, integrity and faithfulness of the present leaders of Israel.

2.30 p.m.

After the usual opening services, President David Brinton presented the authorities of the Church in Zion, of the European Mission and of the London Conference, who were unanimously sustained by the assembled Saints. He next read the statistical report of the London Conference for the half year ending Sept. 30, which showed the Conference to consist of 39 Branches, numbering together 1625 souls. The financial report of the Conference was also read.

Elder Geo. W. Thatcher bore testimony to the truth of the remarks made by the brethren in the forenoon, and referred to his recent arrival in England.

Elder B. W. Driggs, after expressing his pleasure at meeting so many of his old friends from Zion and his late associates in the London Conference, gave expression to his faith that the present condition of affairs at home would end not in the downfall of "Mormonism," as the enemies of the Gospel expected, but in the kingdom of God taking another great stride upward and onward in the path of eternal progress. He urged the Saints to exert themselves to gather, not to get gain or wealth, but to build up the kingdom of our Father in heaven.

Elder Ralph Harrison referred to the divine origin of man, and besought the Saints to so live as to prove themselves worthy of so exalted a parentage—to learn the truth and then abide by it, for the Gospel was now upon the earth by which men could learn the ways of the Lord, that they might be perfect even as their Father in heaven is perfect. He contrasted the teachings of the Elders of Israel with those of the preachers in the various sects, who do not teach men how to live, but their fear towards God is taught by the precepts of

men, so that the people dread death, but with the Saints it was life, life, eternal life.

Elder N. Groesbeck narrated the experience of his life before becoming a Latter-day Saint and since that day, and concluded by bearing his testimony to the truth of the work in which the Saints are engaged.

6.30 p.m.

Elder J. A. Leishman gave a very interesting discourse, showing the necessity of those who claimed to preach the word of God being inspired by the Holy Ghost. He contrasted the happy and saving effects produced by the preaching of the word by the Spirit of God in the age of the Apostles and in these days, with the sad results accruing to mankind from the preaching of men who attempted to proclaim the Gospel by their own learning.

President David Brinton, after referring to the remarks of his brethren, bore a strong testimony to the truth of the Gospel and to the faithfulness and purity of the lives of the martyred Prophet Joseph, the Patriarch Hyrum, and of the present leaders of the Church, with all of whom he was personally acquainted, and declared his faith that the present attempts of the wicked to bring evil upon "Mormonism" would fail, and that the cause of God would triumph gloriously. He concluded by referring to the Divine origin of marriage, and said, The plural order of marriage is the order of God pertaining not only to this life but to lives beyond the grave, and it will be carried out when those who howl against it will not be on the earth. Paul says the man is not without the woman nor the woman without the man in the Lord; therefore the man or woman who is saved will be saved in the married condition, and unless married according to God's order, where God and Christ is they never can come.

A concert was held at the Albion Hall, London Wall, on Monday evening, 9th inst., under the leadership of Elder George H. Perry, which went off to the entire satisfaction of the crowded audience.

G. C. FERGUSON,
Clerk of Conference.

THE SITUATION IN UTAH.

The situation in Utah to-day is far from pleasant or encouraging. The "Mormons" are credited with being religious fanatics, and if so they are confronted by another kind of fanatics who have little of the pretension even of religion to sanctify that fanaticism. Just now the Territory is afflicted with a few men in official position who combine a sort of religious bigotry, the illiberality which ever attends it, ignorance of the republicanism they profess to admire, and the most virulent type of political fanaticism. These men aim at stripping the people who settled and made this Territory what it is, and who created a centre of supplies for the surrounding Territories, of every right which liberty holds dear, and which the Federal Constitution guarantees to them. First, for a new and previously unheard of reason—religious belief—naturalization was denied to aliens anxious to declare an honest allegiance to the Constitution of the country; and following that came the effort to strip native-born and naturalized citizens of the right to honest and impartial trial by jury and of the elective franchise, if possible. These facts exist, and show the design of the political fanatics referred to. What do they hope to gain? And how does it affect men who are neither religious nor political fanatics, and who have property at stake? for the material interests of the Territory are seriously menaced.

Suppose we admit, for the sake of argument, that there are fanatical "Mormons," are there not fanatics in every religious organization? "Mormonism" is no more a breeder of the class than Methodism, Episcopalianism, or any other "ism," for "Mormons," as a rule, are hard thinkers, close reasoners, and feel confident they have satisfactory grounds for their faith, whereas a fanatic accepts his faith independent of reason, and maintains its superiority all the more because it may be above his comprehension. But the "Mormons" are strongly attached to their faith, and are very much in earnest. They are mostly Anglo-Saxons, a race that can fight

and die for an honest belief, but can never be coerced into repudiating it; a race that beheaded one king, compelled his son, another king, to flee, built up the colonies on this continent under circumstances too well known to be recapitulated; and subsequently, for weary years, successfully combatted the proudest power on earth, and secured the realization of their hearts' hopes in a glorious independence.

The "Mormons" have proved too often and under too many trying circumstances their devotion to their faith for it to be doubted now. At present, not only their political rights but their religion is assailed by official authority. While the nation is worked upon with the cry of polygamy, that is but a sound to cover the real object. Nearly every fundamental principle of their faith is attacked, not by calm reason and Scriptural argument, but by disgraceful abuse, ribaldry and profanity, sanctioned and endorsed by official smiles and blandishments, while the forces are being marshalled to break up the community as a religious organization, destroy the leaders and the people, or scatter them wanderers again on the earth. All this is aimed at under the cover of law, by outrageous and illegal judicial rulings and proceedings, by men who use their positions to annoy and irritate, and whose hearts overflow with a fanaticism that yearns for the destruction of a people who have been more temperate in the exercise of power than any other religious body of whom the world has record.

There are two ways of bringing the present conflict of authority and unpleasant condition of affairs to a termination—one right, and the other wrong. The right way is by carrying the point of law on which serious disagreement exists before a tribunal in whom the people have confidence—the Supreme Court of the United States. We say in all calmness, and in no little sorrow, that the people of this Territory, take them *en masse*, "Mormon" or not "Mormon," have not confidence in the present judiciary. They do not believe that the judiciary are

either sound lawyers or unbiassed judges, and every decision given by them is received with doubt and suspicion by a majority of the "Mormons" and Gentiles in the Territory. Hence the necessity of a decision by a competent tribunal that can command and does possess the confidence of the people.

But from the arbitrary course now being pursued there is an evident intention on the part of some of the officials, at least, to goad the people into desperation, so that some overt act may be committed that will give a color for calling upon the general government for an army to be sent here to chastise them. We are thankful the people have been so calm, so temperate, and so self-possessed, that thus far they have not given the first occasion for such a demand. But should they be driven to madness by insult heaped upon insult, injury piled upon injury, what would be the result? Should blood be shed it would have another and a very different termination to what many people think. No men meet death so calmly, so unflinchingly, as they who believe it opens for them the portals to eternal bliss. Does any sane man think the "Mormons" would not feel and believe that death in such a strife would only be martyrdom, and the passport to a martyr's glory? And whether it would take a long or short time to exterminate them—for no other word meets the emergency—the consequences to the Territory and all interested in its welfare would be frightful.

Who desires to see a free people hounded to desperation? Who wishes

to see a community showing industry, enterprise, intelligence, sobriety and virtue, stripped of every vestige of their political and religious rights, because they will not change their faith at the bidding of a few fanatical men who are so blindly besotted with their folly as to see in the future they desire only the destruction of the "Mormons" and the confiscation of their property? Yet, that this is the object, the programme arranged, and the end to be accomplished—peaceably or by force of arms—no one who has narrowly watched their course can for a moment doubt. It is nearly time that the conservative men of the Territory—independent of religion or party—should utter their protest against a course of action having such an object in view. With immense wealth being developed on every side, narrow-minded bigots who desire to provoke a conflict by any or every means, should be told to halt in their insane career. The world has traveled the path of progress too fast and too far to sustain the semi-barbarous ideas which demand that free men should, with craven soul, fling their faith at the feet of whilom satraps, or place their consciences and purses in the keeping of men they cannot trust. For nearly a century "the sovereignty of the people" has been an established doctrine in the United States, and the principle has gained so rapidly through the world that it is too late in the day to introduce the "sovereignty of the few" where the other has prevailed. "Let us have peace."—*Salt Lake Herald*, Sept. 24.

SCULPINS.—There is a fish called a sculpin. Nine-tenths of it are mouth, and one-tenth body, as I recollect it when a boy. Its chief business, apparently, consists in eating everything, and after it has eaten, nothing comes of it. It has a big tail to propel itself with, a big head, a big mouth, and a very active stomach with which to do the work of digestion quickly. It is a do-nothing, gormandizing fish. There are many men who are said to have the power of making wealth. They have; and they are sculpin-men. They have an enormous maw, which they open and shut quick and often, devouring all that comes in their way. Nobody can surpass them in acquiring property. But what purpose does this wealth serve? Do they use it as a means for benefiting society? Is it employed as a sword to defend the weak? Is it an architect that builds? Is it a seed sower that distributes? or is this quality merely the capacity to take in—to ingurgitate, *ingurgitate*, *INGURGITATE*? If so, when misfortune comes, and a man loses all his wealth, what is left of him? Nothing—literally nothing.—*Beecher*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 24, 1871.

NO NEWS.

WE had hoped to have given our readers the details of the arrest of President Brigham Young in this number of the STAR, but we cannot, a circumstance we much regret. A portion of our Salt Lake exchanges have not yet come to hand, delayed probably through the great fire at Chicago. We must therefore wait in patience a few days longer.

It afforded us much pleasure, however, to read in the minutes of the Special Conference at Salt Lake City, October 5, that all the members of the First Presidency were present. It would also appear from a telegram published in our Utah News, that President Young was sufficiently strong to appear at court on the 9th inst., when he was admitted to bail in the sum of \$5,000.

We feel it would be ineopportune to make any remarks on the important events now taking place at home, the results of the iniquitous proceedings of "the ring," until we receive some more reliable news than that telegraphed by the Salt Lake correspondents of the New York papers, whose business it is to make the most of every circumstance, no matter how trivial. Suffice it to say, all is peace and serenity with President Young, never did he see the path more plainly before him, and when that is so, we know all is well with Zion, her God hath not forgotten her, neither will he leave her desolate.

G. R.

APPOINTMENTS.—Elder George F. Gibbs is appointed to labor in the Liverpool Office. All letters relating to the financial business of the Office should, for the future, be addressed to him, and Post-office Orders made payable in his name.

Elder Thomas Morley is appointed to labor in the Nottingham Conference, under the direction of President J. B. Fairbanks.

RELEASE.—Elder A. W. Carlson is released from laboring in the MILLENNIAL STAR Office, to emigrate to Zion.

FOR ZION.—Shortly after noon on Wednesday, 18th inst., the magnificent steamship, the *Nevada*, steamed out of the Mersey with 300 souls of the Saints on board, under the presidency of Elder Geo. H. Peterson. Of this company about 70 souls were from Scandinavia, the remainder from various portions of the British Mission. When we left the ship the Saints appeared quite content and very happy, the arrangements for their comfort being excellent. Besides Elder Peterson, Elders Thos. Woolley, N. O. Edlefsen, Peter Brown and W. C. Anderson, returning missionaries, left with this company; also Elders J. Alford, N. P. Jensen, James Lavender and James Gale from Utah, who have been paying visits to their friends in Europe.

As this will, probably, be the last company of Saints that will leave the shores of Europe this year, we cannot look back on this season's operations without feelings of thankfulness and gratitude to our heavenly Father for the protecting care and manifold mercies that have been so manifestly over His people during their journey by sea and land from their old abodes in Europe to their new homes in Utah. There have been no accidents on the ocean, or on the railroads, no epidemics have broken out to ravage the Saints, there have been scarcely any deaths, and but a small percentage of the 1577 who have left these shores, this year, through our Office, have had to tarry by the way, and these we hope ere long will be enabled to join their brethren and sisters in Utah. May this last company be as signally and abundantly blessed of the Lord as those that have preceded it.

SPECIAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the *Deseret News*.)

According to previous announcement, a Special Conference of the Church of Jesus Christ of Latter-day Saints convened on this, the fifth day of October, 1871, at 10 a.m., in the New Tabernacle, in this city.

On the Stand were—

Of the First Presidency—Brigham Young, Geo. A. Smith and Daniel H. Wells.

Of the Twelve Apostles—Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith.

Of the First Seven Presidents of the Seventies—Joseph Young, Albert P. Rockwood, John Van Cott and Horace S. Eldredge.

Of the Presidency of the High Priests' Quorum—Elias Smith, Edward Snelgrove and Elias Morris.

Of the Presidency of this Stake of Zion—George B. Wallace and John T. Caine.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders and leading men from every settlement in the Territory.

The choir sang—

"The towers of Zion soon shall rise."

Elder John Taylor offered up the opening prayer.

"Mortals awake! with angels join."
was sung by the choir.

President George A. Smith said the design in the appointment of this meeting was to have a day's preaching to the Saints previous to commencing the business of the Semi-Annual Conference. He spoke of the kind manner in which the Lord had dealt with the people. It seemed to be a weakness with most people that in the midst of prosperity they were apt to measurably forget their duty to God, and it required something occasionally to stir them up to diligence. There was a sufficiency of the necessities of life in the Territory, business had increased among us, and great energy had been displayed by the people in the building of railroads and developing the resources of the country. Co-operation had succeeded, thus far, beyond the highest anticipations of its advocates and supporters. But in the midst of our prosperity had we been consistent with our profession as Latter-day Saints, and remembered the interests of the kingdom of God? However this might be, there were strong indications that the Lord was still mindful of us. Jesus said, "Blessed are ye when all men shall speak evil of you for my sake." There never were more lies sent abroad concerning us than now. We should so live that no evil can be spoken of us truthfully.

The Elders would be called on to preach to the people during the four days we should probably be together. President Young was in feeble health, yet it was exceedingly gratifying to have his presence at Conference. The faith and prayers of the Saints were desired for his recovery.

Quite a number of missionaries might be called during Conference to visit various portions of the United States to declare the Gospel. President Smith then bore testimony to the truth of the Gospel, and the final triumph of the kingdom of God on the earth.

President Daniel H. Wells testified that God had spoken from the heavens and revealed the fulness of the holy Gospel, of which the Latter-day Saints were the recipients. Joseph Smith was inspired of the Almighty, and he communed with holy angels. The world might ignore our testimonies, yet the plan of salvation for the living and for the dead had been restored, and nothing could impede the progress of the great work the Lord had commenced. We were here, and God was with us. We had come up together to the valleys of the mountains to learn of the ways of the Lord, and we had the most virtuous and industrious community on the whole earth. At no moment since the commencement of this work had it ceased to grow and increase, and it would continue to be so, and we would come off victorious in every struggle. We might expect opposition. In fact the road we had traveled had not been nearly so rough as he expected it would be. We knew we had the truth, so did many others who came in contact with us, whether they were willing to admit it or no, and such, knowing they were unable to cope with the truth by fair means or argument, resorted to disreputable and unfair means to accomplish its overthrow.

Elder George Q. Cannon addressed the Conference. He said there were many subjects which could be spoken about and listened to with profit. There were probably more reasons why the present Conference should be a good one than might be expected under other circumstances. Occurrences which were transpiring should

arouse the people to diligence and unity. He felt in his heart to prophecy peace to Zion. There was nothing in our surroundings to cause us to feel downcast, but everything to the contrary. The Lord had blessed us in these valleys during the past twenty-four years in a marvellous manner, and should the adversary not marshal his hosts and show his anger, it would indeed be astonishing. Whether we resided here or went anywhere else, it did not matter, God had established his work never more to be thrown down. He did not anticipate, however, that we should have to leave this city or Territory. He rejoiced that the devil was not yet dead, for we were not yet perfect, and his services could not yet be dispensed with.

There was one thing which had been demonstrated beyond doubt, that was that no dependence could be placed on the man who did not live his religion, and who might be simply what was called "a good fellow." It took faith, humility, honesty, virtue, sobriety and other qualities to constitute a true Saint, and it would only be those who sought to cultivate such qualities who would stand.

He had watched the course of the First Presidency and others against whom combinations had been formed, and he rejoiced in seeing the serenity and peace that had prevailed their hearts, notwithstanding the circumstances which surrounded them, and in witnessing this he had thought what a blessed thing it was to be a servant of God, having implicit confidence in the Almighty. What a blessed feeling it was to have the assurance that nothing could occur to us but what was permitted by Him. We had broken no law, we had not violated the Constitution, but we had served God and accomplished the work that was to be seen in these valleys. The persecutions now being inaugurated against us would only enhance the interests and accelerate the progress of the work of God.

The choir sang—

"Praise Him."

Conference was adjourned till 2 p.m.

Prayer by President Geo. A. Smith.

(From the Salt Lake Herald.)

2 p.m.

Conference convened as per adjournment. After singing by the choir, prayer by Elder Lorenzo Snow, and and singing again by the choir,

President Joseph Young, senior, addressed the Congregation. He endorsed the views advanced by the Elders who spoke in the morning, and dwelt on the wonderful goodness of the Lord in revealing His mind and will to the children of men through His servant Joseph Smith. He spoke at length on the plan of salvation, the atonement of Christ, the beauty of holiness, and the glory in store for the faithful. In conclusion he bore a strong testimony to the work of the latter day.

Elder John Nicholson was pleased to have an opportunity of speaking to so many of his brethren; and said that among the peculiarities of the Latter-day Saints was their ability to testify to the truth of the Gospel which they had received. He related some of his experience upon first hearing the Gospel, and testified to the truth of the work in which they were engaged; and that it would go on and grow until it should astonish the world of mankind.

Elder O. W. Penrose hoped he should ever be ready and willing to stand forward in defence of the principles which he had embraced. He related some of his feelings and experience in receiving the Gospel and in bearing testimony thereof to his fellow men. The testimony of Jesus was ever with the faithful Saints, and it was this which enabled them to stand forth boldly and testify to the truths they had received. In referring to the subject of plural marriage he said it was the belief and practice of the ancient patriarchs, as we find the matter recorded in the Bible. The Latter-day Saints had entered into the patriarchal order of marriage not from lust, but from principle, and it was a part of their religious faith. Being a religious principle, he held that Congress had no right to interfere with it, that the law

against polygamy was made specially against the Latter-day Saints, was unconstitutional, and would yet be so decided by the great American people. Persecution, he contended, would bind the people together with bands that could not be broken; and would purge the Church of those who were with it but not of it. This purification, he said, would do good, and would tend to the advancement of the work of God.

Elder B. Young, junior, had not enjoyed the privilege of standing before the people for several months, and it afforded him pleasure to do so on this occasion. He presumed the great majority of the Congregation had received a testimony of the truth of the work in which they were engaged. His testimony was that God was as able to deliver his people to-day as He ever had been. He spoke of the time when the people were driven from Nauvoo, when in their poverty they appealed, through General Kane and others, to the people of the United States for help for their starving children, and all they received was \$11; and urged the people to be prepared for every emergency and hour of trial.

President George A. Smith said he was pleased with the testimony of the brethren, and that it was good for the people to assemble together. Said the Kingdom of Zion was a Kingdom of peace, of order, and of virtue. Throughout the 150 settlements of this Territory, where the Latter-day Saints reside, peace and good order reign supreme. "By their fruits ye shall know them. 'Do men gather grapes of thorns or figs of thistles?' If the fruit is good the tree must be good also." He invited the people to come out to Conference, and hear the teachings of the Elders. There was still plenty of room.

He announced that the Special Conference would then adjourn, and the Semi-annual Conference would convene next morning, at ten o'clock.

Choir sang an anthem.

Benediction by Elder Chas. C. Rich.

"I was not aware that you knew him," said Tom Smith to an Irish friend the other day. "Know him," said he, in a tone which comprehended the knowledge of more than one life, "I knew him when his father was a boy."

CONFERENCE WEATHER.

A most beautiful day it has been for the opening of the Conference services. Peace reigns in Zion, the people are peaceable and tranquil, rejoicing in the blessings which have been vouchsafed to them, notwithstanding the nefarious, incendiary, and atrocious schemes of demagogues, who have no character, no standing at home, to introduce disorder, excitement, confusion, strife, and even bloodshed in this naturally placid, well-disposed, orderly, and industrious community. In spite of the iniquitous efforts of the iniquitous ring, the people still have the privilege of worshipping God in peace, of serving him according to the dictates of their own consciences, albeit sorely against the will of a corrupt judiciary, pious as Satan himself, but rotten as touchwood.

Shall we continue to have good peace in these valleys, notwithstanding the unscrupulous efforts of the ring to introduce discord, violence, and anarchy? Certainly we shall, as much and as long as the Lord sees will be for the best. He is perfectly able to put a hook into the jaws of the most rabid members of the ring, and to say to each, "Hitherto shalt thou go, and no further," and He will do it too, pulling them up standing, at the very nick of time, with a jerk and a wrench that will make them think they have some-

thing worse than a Spanish bit in their mouths.

The ring may imagine that they have things in their own hands, and their schemes all nicely laid and awaiting only the signal for the grand consummation. But they will find their supposed consummation only the beginning of sorrows to them. They will be sought and ferreted out to answer for their crimes and to pay the damage when they would like to call upon the mountains and the rocks to fall upon them and hide them from the face of that inflexible justice which they now so outrageously outrage.

The best laid schemes of men and mice oft gang awry, and it would not be the first time that the schemes and plots of this identical ring were unexpectedly marred by an invisible power. Little as the ring may suppose it, yet it is a stubborn fact that they are not omnipotent. The flower fadeeth, the leaves wither, and the ring will inevitably come to naught. For the Almighty has a finger in the pie, he has not relegated the affairs of this Territory wholly and irrevocably into the wretched keeping of the ring, not by any means, and they will find that out yet, to their discomfiture and sorrow, unless they repent, and repent in time too.—*Deseret News*, Oct. 5.

CORRESPONDENCE.

AMERICA.

Ogden, Sept. 30, 1871.

President Albert Carrington.

Dear Brother—According to promise I address these few lines to you, to let you know how we prospered on our journey from New York to this place. I wrote from New York giving you an account of our voyage, and I am happy to be able to state that we had a good and pleasant trip through the States. We arrived at Omaha at 6 o'clock on the evening of the 23rd inst. We only stayed there an hour and a half, and then proceeded on our westward journey. The company en-

joyed good health, we have had no deaths all the way through. We started from Liverpool with 267 souls in all, and arrived at Ogden on the 27th inst. with 269, all well, so instead of diminishing we increased.

We reached Ogden about 5 o'clock in the evening, and were there welcomed by President F. D. Richards and Bishop L. J. Herreck. Those who intended to stay at Ogden left the company here, the remainder proceeded to Salt Lake City, which we reached at 9 the same evening. We received a hearty welcome from Bishop Hunter, Elder W. C. Staines and

others. Many friends of the immigrants were waiting for them, who soon took them away, the rest went to the Tithing Office, where Bishop Hunter had provided quarters for them. So all were cared for and felt thankful for their safe arrival at their new home.

On the 28th I returned to Ogden, where I found my family all well and very pleased to have me home again. I feel first rate, and hope to retain the good Spirit always with me I have reached home with.

Remember me to Elder Leishman, the Saints of the Durham and Newcastle Conference and the brethren in the ministry, and believe me to be your brother and fellow-laborer in the kingdom of God,

JOHN I. HART.

AT SEA.

Near Queenstown, Oct. 19, 1871.
Elder George Reynolds.

Dear Brother—We are all safe at this point. The sea was somewhat rough last night, almost all of us were sea-sick, otherwise we are going on splendidly. The market in bread and beef is fluctuating, as we have sudden rises and falls. Cannot write much, am too sick just now, but can say all is well in every sense of the word.

Goodbye, and God bless you all.
Your brother,

GEO. H. PETERSON.

GREAT BRITAIN.

Sheffield, Oct. 10, 1871.
Elder George Reynolds.

Dear Brother—As I am released to return home, I do not feel satisfied in my own mind to leave without writing a few lines to you to return my sincere thanks to Presidents Carrington and Eldredge for their counsels and the fatherly regard they have shown to me since I have been in this Mission.

I arrived in Liverpool May 29, 1870, and received my appointment from

President Carrington to labor in the Bedford Conference, where I stayed nearly fourteen months, travelling amongst the Saints. My labors were truly a pleasure to me, and the Saints did all they possibly could to administer to my wants in every respect.

I was received kindly by many of my old acquaintances, who I had not seen for twenty years, but very few cared anything about the Gospel.

Last spring I was appointed to preside over the Sheffield Conference. I came to this town in July, and was received very kindly by President A. Eldredge, the local Priesthood and the Saints generally. Here my health began to fail, which prevented me enjoying my labors as I otherwise should have done. The Saints have been remarkably kind to me, and I have tried to appreciate their kindness and have counseled them for their best good. I have tried to set them an example worthy of imitation, and in so doing God, my heavenly Father, has abundantly blessed me in bearing my testimony to the truth of the Gospel both to Saints and strangers, and if my health had continued good, I know of no place where I could have labored with more pleasure than with my brethren in this Conference; but as my brethren who preside over me think it best for me to return home on account of my health, and as the time for my departure is very near, I feel to say "Goodbye for a while" to my brethren and sisters in the Conferences where I have labored, and God bless you. I thank you for the many acts of kindness to me while I have been with you; be faithful and true to your religion, be honest and humble and obey those that are placed over you, sustain them, and the God of heaven will bless you and give you strength to withstand all opposing influences.

Your brother in the Gospel of Christ,

THOMAS WOOLLEY.

UTAH NEWS.

A despatch from Salt Lake city, dated October 9, says—There was considerable excitement this morning in anticipation of the appearance of President Brigham Young in court. At ten o'clock the room was densely crowded, and

hundreds of people were in the streets and about the building. About eleven o'clock, President Young drove up in his carriage, but did not alight, his counsel having obtained a postponement until the afternoon, owing to the supposed unsafe condition of the building with such a crowd of people. President Young, accompanied by a number of elders, appeared at court this afternoon and was held to bail in \$5000 to answer. He passed through the crowd from his carriage upstairs to the court room alone; many hats were removed and other expression of respect shown, but there were no shouts or noisy demonstrations. His appearance before Judge M'Kean was quiet and dignified, but he seemed evidently very feeble. The officers of the court showed him all kindness, providing him with a large easy chair, and keeping the crowd at a distance. His counsel first put in a plea of abatement, which was overruled. The next movement was to quash the indictment on the ground of the indictment enumerating sixteen separate charges, alleging that he lasciviously cohabited with sixteen different women. During the argument on this question, President Young retired. Major Hempstead, for the defence, will continue speaking to this motion to-morrow. Everything is quiet to-night, although multitudes of exciting rumours are in circulation of what may happen. In the event of conviction there may be trouble; it will scarcely be otherwise. The Conference adjourned last night until the 6th of April next. Brigham Young was again elected First President.

The following are from the *Deseret News* to Oct. 5.—

The Deseret Telegraph line had been extended to Silver City, Tintic district.

A little son of Robert Aveson, of Salt Lake City, had come to his death suddenly through accidentally drinking some coal oil.

The Nebo Coal Mining Company had been incorporated under the laws of Utah to work the Maghattan coal bed in Salt Creek Cañon.

The *News* announces the increase of civilization in Salt Lake city by warning visitors to Conference to beware of pickpockets, as some of that class of professionals were around.

The thanks of the Hebrew Congregation of Salt Lake City, to the Mayor and City Council for the free use of the City Hall during their religious holidays, are published in the *News* and other newspapers.

One J. R. Smith, a prisoner committed from Tintic for murder, to await his trial at the next session of the District Court to be held at Provo, broke from the Nephi cell, Sept. 26, by digging through the wall.

Some impertinent rascals were going round portions of Salt Lake City visiting houses during the absence of the male inmates, and with hat in hand and excessive suavity of manner, requesting the lady of the establishment to show them the deeds to the property. These sneaks were doubtless around trying to find defects in deeds in order to dispute the claims of the owners.

The *News* observes—Conference and Court are both going on this week, making things lively and interesting—the former promoting peace and truth and righteousness, the latter—well, we do wish we could say the same of the latter, for, if there is one thing more than another that we do like, it is to speak well of everybody and everything—when it would not be libellous to do so.

A correspondent who wrote from St. George, Sept. 18, stated—There are still about sixty Navajoes in the settlements east of here, causing the brethren to keep up a vigilant guard on their stock, which is considerable of a tax upon their time and patience. The guard, however, is absolutely necessary, as those of the Navajoes who have no animals will not be inclined to foot it back to their own quarters as long as there are any horses that can be stolen. The Navajoes are expert horsemen. The band of forty horses traded for and stolen by them lately at Kanab was, I understand, composed of wild, untamed animals, yet within half an hour the red-skins had them under subjection, and were on their backs flying over the plains in every direction.

Elder James L. Bunting wrote from Kanab, Sept. 21, saying—Owing to the large numbers of Navajoe Indians (about 120 in all) that have visited our settlement during the last few weeks, and as we are rather weak-handed here, it was considered wisdom by our Bishop for all hands to remain at home until the Indians had returned to their country. I am happy to say quite a number of those visiting the settlements on the Virgin, passed through Kanab on their way home to-day. All feel well pleased with their visit among our people. They have succeeded pretty well in trading blankets for horses. The health of the people in Kanab is remarkably good; not a single case of sickness during the summer, but several births, all doing well. We have had considerable rain since the 4th of July, the ground was well soaked about two weeks since. Fall wheat is being planted, some of which is already up, and looks well. Our corn, and especially the late planted, will be a good crop, also potatoes and late vegetables. We have had no frost, and no excessively hot weather. This is a lovely climate, and there is a bright future for Kanab.

The following are from the *Ogden Junction* to Sept. 27—

Speaking of the work on the Utah Northern Railroad, the *Junction* says—“Bishop Nichols informed us that the Utah Northern is progressing rapidly. Eight miles of grading are completed, and hands are busy at work from Brigham to the Hot Springs north. The excessive drouth makes plowing difficult, but the workmen are pushing ahead with a will. The Cache Valley people are also grading on the divide.”

On the night of Friday, Sept. 22, the peace of Hooper City, a quiet settlement ten miles west of Ogden, was disturbed by the report of fire-arms, and a young man, named James Hendry, was found weltering in blood a little distance from his mother's residence. He was terribly wounded, the contents of a double-barrelled shot gun and a revolver having been discharged into his back. James Hale and his son Ezra were arrested on suspicion of having done the shooting. It appears that one of Hale's daughters, a married woman, whose husband resides at Springville, had quarrelled with her spouse and returned to her father's house. Hendry paid her great attention, and this coming to the ears of the father, he informed Hendry that his daughter was a married woman, and forbade his visits and attentions. The young man, however, persisted, and managed to get the young woman engaged as help to a relative of his. Under a promise of marriage, he accomplished her seduction. Hendry then refused to fulfil his promise, and openly bragged of the favors he had received, calling the young woman by the foulest epithet he could use. Hendry died on Saturday night, having previously confessed that he had promised marriage to Hale's daughter. The two Hales were brought to Ogden for examination, but were returned to their own precinct as the proper place for such examination, and on the way back to Hooper both the prisoners effected their escape. The universal feeling among the community is that Hendry richly deserved his fate. Death to the seducer is mountain law; let libertines understand it and govern themselves accordingly.

A correspondent of the *Tribune* called on Brigham Young on the 3rd inst., and stated that he would like to inform the readers of the *Tribune* as to his physical condition, and give them his views concerning his recent arrest. He found the Mormon chief reclining in his easy chair, with a shawl spread over him. He said he was better, but weak from a severe attack of diarrhoea, and too feeble to talk much. When asked how he felt in regard to the indictment and arrest, he said, “It is as easy as an old shoe.” He had no fears of the result. All attempts to destroy him and his people had failed heretofore. Bad men had been sent here as governors and judges before, and they had all failed and sunk into obscurity. The same destiny awaited the present officials. The interview was cut short by a messenger appearing from the inner room calling Young to family prayers.—*New York Tribune*.